

W O R K E FOR A Masse-priest.

By M^r Alexander Cooke.



LONDON

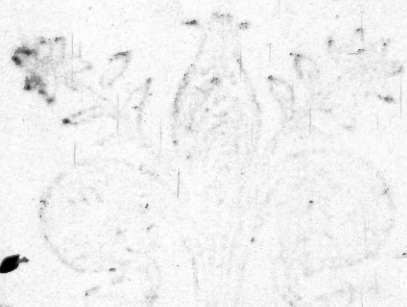
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W. O. H. E.

FOR

A. M. H. C. H. E.

By W. Alexander Cooke



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VVORKE FOR

A MASSE-PRIEST.

1.



I n Priest, is not this of *Athanasius* good Diuinitie, *filius a patre solo est, non factus nec creatus*? The Sonne is of the Father alone, not made, nor created. If so, then I pray you tell mee, how without blasphemie you can say, *Sacerdos*

In Symbolo To. 2. operum Athanasij edit Commelinz An. 1600. b Discip. de Tempore ser. 111. Cassianus Catal. Gloriz Mundi part. 2. confid. 3. fol. 4. Biel. sect. 4. in Can. Missaz.

est creator sui creatoris: A priest is the Creator of his Creator: meaning Christ the Sonne of God.

2. Againe, if it bee current Diuinitie which the same *Athanasius* deliueis; *Christus, Deus ex substantia patris: homo ex substantia matris*. Christ is of the substance of his Father, as hee is God; and of the substance of his Mother, as he is Man: Tell mee where the wit of your *Iohn* the 22. was, when *d* he said, *Rex fit ex pane*. The King (meaning Christ the King of heaven) is made of bread: and why you are not ashamed to retaine in the *c* Canon Law these words, *Corpus Christi et sanguis ex panis et vini substantia efficitur*. The body and bloud of Christ is made of the substance of bread and Wine.

c Loco supra citato.

d Horz B. virg. salue lanta facies fol. 68. edit Par. f. 1926. e De consecrat. d. 2. c. 72. vtrum sub.

3. Thirdly, if it bee true which *S. Austen* saith,

f De civitate dei l. 1. c. 29.

A 2

That

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That God is *nusquam inclusus*, penned in, in no place: and that the great Cyclops (when *Ulysses* told him, that the Wine which hee had in his Bottle was the god Bacchus) did not without cause in a wonderment reply? *What? A god in a bottle?* I pray tell me, why you pen vp your Sacramēt, which I you acknowledge for your God, in a *Pixe* or in a *boxe*. Of a Bee in a *Boxe* I haue heard much by many; but of a God in a *boxe* I neuer heard but by Papists?

4. Fourthly, if it be euident that they are no gods, whose Priests keepe their Temples with doores, and with lockes, and with barres, lest their gods should bee spoiled by Robbers, as *Baruk* saith in his 6. Chapter, which goes for Canonickall Scripture with you: If they who cannot defend themselves from theues and Robbers deserue not to be reputed gods, as the same *k* Author saith: If *Chrysostome* iustly derided *Laban* when hee laid, *O excellentem insipientiam! Tales sunt dii tui ut quis eos furari possit? Non erubescis dicere, Quare furatus es deos meos? O notable foolerie!* Are thy gods such gods as may be stolen? Art thou not ashamed to say, why hast thou stolen my gods? Why should not you, and your fellowes, Sir Priest, be whoopt at for holding the Sacrament to bee God, which for feare of stealing you would not haue hung over the high Altar vnder a Canopie, but reserued in a surer place vnder locke and key.

Fiftly, if it bee euident, that they are no gods, which cannot be preserued from rust and wormes: which feele not when things which creepe out of the earth eat them, as it seemes by *Baruk* before mentioned: seeing it is the generall doctrine of your Church, That wormes

may

g Euripedes in
Cyclope Act. 4

h Allen de sa-
crificio Euch.
cap. 41. & Bri-
stow Morine
26.

i Baruk, cha.
6. ver. 17.

k Verse. 56.

l Hom. 57.
in Gen. 31.

m Tyndwood
Prouinc. cen.
titul. 1. 3. de cu-
stodia Eucha-
cum clauura
in c. dignissi-
mum.

n Chap. 6.
ver. 11 & 12

o Ioseph, An-
gles. Flores
cur. 1. Th. o-
logi. in 4. sent.
part. 1. q. de
suscep. Euch.
ad 3. difficult.
2. p. 96.

may breede in your Sacrament: that brute beasts, Dogs, Hogs, Mice, Choughes, may eat it: Are you not singular odde Caps, to p^r hold the Sacrament for your Lord and your God?

^p Allen & Bristow locis supra citatis.

Ecquem tam amentem esse putas, qui illud quo vescatur deum credat esse? Thinkest thou there is any man so mad that holds it for his god whereof he eateth, saith ^q Cetta? *Quomodo quis sana mentis deum nuncuparit id quod vero deo oblatum tandem ipse comedit?* How can any man of reason thinke that to be God, which he offreth in sacrifice to the true God, and afterwards eates thereof himselfe, saith ^r Theodoret. And if this be true, Sir Priest, doe not you deserue to bee sent to Bedl^m for eating the Sacrament, which you call your Lord and God? Auerroes (^r they say) professed, that he had trauelled a great part of the world, & that he had seene many men of different Religions, & yet he found not any *Christiana deteriore*, aut *tā fatuā*, worse or foolisher then the Christians: *qui deum suum quē colunt dentibus deuorant*, because they tare him with their teeth, whom they worshipped as their God I verily beleeue he wronged the christians of his time, charging them with that wherof they were not guiltie: but if hee had liued since your Religion got footing, & meant of you, he had spoken nothing but the truth, and his censure had been iustifiable.

^q Apud Cic. l. 1. de Nat. deorum.

^r Quæst. 11. in Leuit.

^s Espencus de Euch. l. 4 c. 3.

7. The God of right beleeuing Christians is ^r life ^r 1. Ioh. 5. 20. it selfe, and giues life to others, euen ^r euerslasting life ^u Ioh. 6. to them who eat him *spiritually*. Yet your god is such a god, that a man eating him after your fashion, hee may easily bee poysoned by him. And I pray you then, how should your god bee repu-

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red the God of right beleeuing Christians?

That a man may bee poisoned, by eating, after
your fashion, *your god*, the Sacrament, I meane;
it is plaine by diuers examples, for

*Henricus Archiep. Eboracensis cum diuina celebraret
mysteria, hausto in ipso calice (ut aiunt) veneno obiit.*

Henry Archb. of Yorke died (as they say) of poison,
by drinking of the Chalice when hee administred
the Sacrament, saith *x Mathew Paris.*

*x Hist. Angl.
in vita Steph. ad
An. 1154. p. 122*

*Victor tertius fuit extinctus per venenum in calicem
missum.* Pope Victor the third was killed with poison
in the Chalice, saith *y Polanus* and *z* others.

*y In Chron. ad
An. 1095.*

z Falcic.

*Temp. ad An.
1094.*

*Henricus 7. Imperator (ut communis fert opinio) per
penitentiarium suum, inmixto veneno in calice, dum
ab ipso Eucharistiam sumeret extinctus est.* The Empe-
rour Henry the 7. (as the common report goes) was
killed by his ghostly father, who put poyson into
the Chalice when he deliuered vnto him the Com-
munion, saith the *a* Author of the Appendix to
Polonus.

a Ad Ant. 3. 14

*b Guilmundus
l. 2. de Sacram.*

8. A *b* Synod of BB. in Italy decreed, *That when
the true flesh of Christ and his true bloud appears at the
celebration of the Sacrament in their proper kinde, both
the flesh and the bloud should bee reserved in the midst of
the Altar for especiall Reliks.* Now I would know of
you Sir Priest, what rime or reason you haue to make
a *Relike* of your god? of the *Reliks* of *Saints* I haue
heard some talke, but of the *Reliks* of *God*, or rather
that *God* himselfe should be kept for a *Relike*, I thinke
neuer man heard, but out of a *Papists* mouth.

*c Sum An-
gelica verbo.
Missi Nu 18.
vide etiam
verb. Eucha-
ristia sect. 3.
Nu. 5.*

9. I read that you *c* prescribe, *Si Musca vel Aranea
cadat in calicem post Consecrationem &c.* If eyther Flye,
or

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or Spider, fall into the Chalice after words of Consecration, so that there be feare of poysoning, or prouocation to vomit, the Priest shall take *sanguinem illum et igne comburat cum aliqua stupa vel panno linneo, in ipso madefacto*: that bloud, and burne it by the helpe of some Tow, or Linnen rags dipt in it. Now whether it be poysoned or not poysoned, whether it bee such as will prouoke vomit, or not prouoke vomit, as long as the *species* remaines, it is your god. And how then can you cleere your selues from burning of your god?

10. I heare^d you teach, That in your Masse, Christ is truly and properly sacrificed by you. And with all I heare^e you teach, that *whatsoeuer is truly and properly sacrificed, if it be a liue thing, it is killed*. Now I would gladly know of you, if this bee thus, how you can excuse your selues from killing of Christ? For Christ, whom (as you say) you sacrifice truly, and properly, is a liue thing.

11. I heare you^f teach, That there is no Transubstantiation except bee be a Priest who consecrates, and we haue an intent to consecrate. Now, seeing it is confessed by some of your selues,^g that some haue taken vpon them the name of Priests, who were none: someⁱ being Priests haue vsed the words of consecration without intent to consecrate. I would know how any lay Papists can possibly know when your Hoasts are transubstantiated, and when he may safely adore it, because except there be transubstantiation, he commits Idolatry in adoring: adoring bread and wine the Creature, in stead of the Creator.

12. I reade in your bookes,^k That the Virgin Mary

^d Conc. Trent. sess. 22. Can. 1.
^e Bell. lib. 1. de Missa cap. 2.

^f Bell. l. 4. de Euch. cap. 16.

^g Idem l. 1. de Sacram. in genere c. 27.

^h Paulus Langius in Crhon. Citizen ad

An. 1514. Joh. Franc. Leo in

The sacro fori Eccles. part. 3.

ⁱ de prohib. & premijs Nu. 57

^j Bodin De monoman. l. 4.

cap. 5. Nich. de Plow. decret.

doctore Trist.

de Euch.

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Mary, sola plus potest apud Deum impetrare, quam omnes sancti in Cælo: Can of her selfe alone preuaile more with God then all the Saints in heauen besides: yea I reade, that *velocior est nonnunquam salus, inuocato nomine Maria, quam inuocato nomine Domini Iesu unici filii eius:* oftentimes men finde more present helpe vpon their praying to our Lady, then vpon their praying to Iesus Christ. And that *Nihil nos Deus voluit habere quod per manus Mariæ non transiret:* Gods will is, we shall haue nothing but what passeth through the Virgin *Maries* fingers.

Now if this be true, I would know why men should not pray to the Virgin *Mary* onely, who is so *gracious & omnipotent*: and cease to trouble, it not *Chr. st.*, yet the rest of the Saints, which in comparison of her are so *grace-lesse*, and *impotent*?

13 I reade in your *books*, that you hold it absurd to say: *That the intercession of our fellowes beneath, are more auailable then the prayers of those that be in the glorious sight of God aboue.* Now if it be indeede absurd to say so, I would gladly know of you, why *S. Paul* desired the *Romans*, the *Corinthians*, the *Ephesiars*, the *Colossians*, the *Thessalonians*, the *Hebrewes*, all of them his tellowes beneath, to pray for him: and desired none of the Saints in the glorious sight of God aboue to pray for him? And why *S. James* aduised them to whom he writ, *That one of them (beneath) should pray for another:* and required them not to pray to the *Saints* in the glorious sight of God aboue for helpe?

14. I haue read in your bookes, that your *Pope* is called *Caput vniuersalis Ecclesie*, *Pater Ecclesie*, *Filius Ecclesie*,

1 Chrysost. 2
visitat. Tom. 2.
1. de verbis do-
niræ ad filium
in nuptijs ca. 2.
m Discip. de
Temp ser. 161.
de Sar. & s.

8 Rhem. An-
not in 2. Cor.
1. 11.

o Rom. 15.
30.

p 2. Cor. 1.
11.

q Ephes. 6.
19.

r Colos. 4. 3.
s 1. Thes. 5.

25. & 2.
Thes. 2. 1.

t Heb. 13.
18.

u 1am. 5. 16.
x Conc. Flo-

rent. sess. vlt. c. 1
Turre cremat.

summ. de Ec-
clesia l. 2 c. 80.

y Idem lib. 2.
cap. 86.

z Ibid.

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Ecclesia, & *Sponsus Ecclesia*, *Mater Ecclesia*: the head of the Catholike Church, the Father of the Church, the Son of the Church, the Spouse of the Church, the Church our Mother. Now I would know of you, how he can be the Church her selfe, and yet head of the Church, and the Churches husband: how hee can be father to the Church, and yet a sonne of the Church: how without committing Incest, the father may marry his daughter, the brother may marry his sister, the sonne may marry his mother.

Bell. lib. 2. de
Ro. pont. ca. 31.

15. I reade in your bookes, *solum Deum nosce qua sit iusta pœnitentia* that God onely knowes how long euery sinne deserues to bee punished in Purgatorie; though some take vpon them precisely to set down, that euery sinne deserues 2555. dayes purgatorie torments. And yet I reade, that the Pope grants Indulgences in this manner. *Qui hoc vel illud fecerit liberabit animam unam à Purgatorio*: Hee that doth this, or that, shall deliuer a soule, or more, out of purgatorie. Now I would know how your Pope comes to know, That soules are so neere the time of their deliuerie, that the doing of this, or that, will suffice to make eauen for the remainder of their punishment, or rather, whetheryou be not of my minde, that the Pope in granting such Indulgences, playes the K. and the people in making reckoning of them, play the Fooles.

b Candelabrum
aureum Tit. de
Satisfact. Nu.
17. impres. Bri.
xix an. 1595.
c Discip. de
temp. ser. 156. d

16 I read in your bookes, that your Pope, for deli-
vering of soules out of Purgatory, prescribes some-
times no more, *but the saying of a Masse at such an Al-
tar in such a Church: or the saying of a Pater Noster
twice or thrice, &c.* Now I would know, with what iu-

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Since God could keepe him in such horrible torments as are in Purgatorie, for want of the saying of a *Masse*, or two or three *Pater Nosters*: who in mercy he ment to deliver vpon the saying of a *Masse*, or two or three *Pater Nosters*:

f Anton. part. 3
Tir. 22. cap. 5.
L. 2. 5.
17 And seeing I read in your bookes, (f) That your *Pope* hath power to emptie Purgatorie at once: and if the saying of a *Masse* and a *Pater Noster* will helpe to emptie it: I would know, how you can excuse your *Pope* from vnspcakable vncharitablenes, and hard hartednes: in that he himselfe saith no more *Masses*, nor *Pater Nosters* for Christian soules, then he doth: nor setteth more of his Priests on that worke. I doe not doubt, but if such comodities would redeeme soules, the *Carmelits* should haue no cause to brag of their priuiledge, which is, g *that none of them shall lye longer in Purgatory then the Saterday following their departure*: for the *Pope* might deliver every man the same day he dyed.

g Thes. Carm.
Paris. impress.
An. 1601. teste
Moulins in de-
fence of the
Catholik faith
Art. 21.
h Ho. B. verg.
Secund. vsum
Sarum. impres.
Paris. an. 1526.

i fol. 66.
k fol. 144.
l Treatise of
diuerse matters
concerning
Lord. cap. of
the whole par-
dons of Rome
granted by di-
uers Popes.
Sur de con,

18 I haue a^h booke of yours, wherein their are many pardons granted vpon saying of certaine prayers, some for *skores* some for *hundreth* of dayes: some for *hundreds*, some for *thousands* of yeares. Amonge which ther is i one for 1000000 yeares: and an k other promising as many yeares of pardon as there are *bodies buried in that Church yeard where the prayer is sayde*, which may amount to a numberles number, tho perhaps not so many as l *Pope Sylvester* granted to the Church of *S. Iohn Laterans*, who at the hallowing of it, granted *so many yeares of pardon thereto, as there fell drops of water that day, albeit neuer man saw a greater rayne then fell that day*. Now I would knowe of you

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you, vvhy any man should trouble himselfe vvith saying of those prayers, vvhich haue pettie pardons of dayes, or *some hundreds* of yeares, assigned them? Me thinks it vvere enough to say that prayer vvhich hath 1000000 yeares of pardon: and the other Church-yard prayer, vvhich comes to a *Nemo scit*, and to let the rest sleepe in the decke.

19 I reade in your^m bookes, *That your Votaries breake their vowes, if they marry: but not, if they keepe whoores.* Now I would know of you, whether this doth not argue plainly, *That your Votaries vow against Mariage, which the Scriptures call honourable: and not against whoring, which is of it selfe damnable?*

m Bell. lib. 1. de
monach ca. 30.

20 I reade in your bookes, *That he is more capable of holy Orders among you who hath kept two whores, then he who hath married a widdow, or two wiues.* And if this be thus, may we not say with your^o glosse, *Nota mirabile, quod plus habet luxuria, quam castitas.* Obserue a strange thing, Whoredome hath greater priuiledge then Chastitie.

n Tho: Aquina:
comment. in
Tit. 1.

o in cap. Quis
circa. extra. de
Bigamis.

21 I haue heard it credibly reported, *That your BB. may absolue from any sinne committed against the Law of God, but not from euery trespassse against the Papal Sea.* Now if the report be true, I desire to know, why he should be denied the lesser, to whom the greater is granted: And why you should be angry at vs, if wee say, that according to your opinion, *Trespasles against the Pope, are more hainous then trespasles against God.*

22 I haue heard it credibly reported, *That the Jewes are licensed to haue Synagogues at Rome: where Protestants cannot be allowed to haue a Chappell.* Now if this report be true also, I would gladly know of you, why

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the Iewes should haue such fauour about the *Protestant*: seeing the *Iewes* raile blasphemously on Christ Iesus, of whom the *Protestants* neuer spake nor thought euill, but alwaies honourably.

p Bulla. Pij 4.
sup. forma pro-
fess. fid. constit.
30. in summa
constit. summa.
pon. a Greg. 9.
vique ad Sixt. 5.

23. But to come neerer you Sir Priest, I am told, That your Priests take this oath, *Ego N. sacram scripturam iuxta eum sensum quem tenuit, & tenet sancta mater Ecclesia, cuius est iudicare de vero sensu & interpretatione sacram scripturam admitto, nec eam unquam nisi iuxta unanimum consensum patrum accipiam & interpretabor*, that is, I such a one, doe take the holy Scriptures in that sense, which my holy mother the Church, whose dutie it is to iudge which is the true sense of Scripture, hath taken it, and takes it in: neither will I euer take it in other sense then such as the Fathers giue thereof with ioynt consent. Now if you doe so, I would gladly know, how you can cleere your selues from periurie, seeing it is plaine you sometimes take and expound Scripture in that sense, which neuer father gaue of them, as for example, *Micah 7. ver. 8. 9.* which you alleadge for Purgatorie. For no Father did euer so expound it. Sometimes you take and expound them in that sense, which is contrarie to some Fathers, as when you expound the words in the 24. of the *Proverbs ver. 16.* Of falling into sinne, which *Austen* saith is not so. For *Non de iniquitatibus sed de Tribulationibus loquitur*, saith *Austen*. Sometimes you take and expound them in that sense, which is contrarie to all the Fathers, which we finde to haue interpreted them, as when you take Christs words, which he spake of *one Shepherd*, to be meant of your Pope, and not of *Christ* himselfe. For the Fathers

q Bell. lib. 1. de
purg. cap. 3.

r Bell. lib. 1. de
purg. cap. 7.

s de Civit. Dei
lib. 11. cap. 31.

t Ioh. 10. 16.

v Ioh. de Paris.

Tract. de po-

testate regia et

Papal. cap. 3.

Stapleton An-

tidot in Evang.

Ioh. cap. 10.

x vide Rayn.

Apolog. thes.

No. 24.

say.

say, that by that *one Shepherd* Christ meant himselfe.

24. Againe Sir Priest, I am informed that your famous B. *Simancha* writes thus. *y Hereticis fides à priuato data seruanda non est- nec fides à magistratibus data seruanda est hereticis*: faith made to an hereticke by a private man, is not to be kept- neither is that Faith which is made to an hereticke by Magistrates, to be kept. Though I haue seene a *z* booke of yours, wherein this is vtterly denied, yet I am credibly informed it is very true. Yea I am informed, that your Pope *Martin* the 5. writ to *Alexander Duke of Lithuania* thus; *Scito te mortalitater peccare si seruabis fidem datam hereticis*. Know thou sinnest mortally if thou keepe thy oath with heretikes. Now, if this bee thus, I would gladly know, you holding Protestants for heretikes, why you should look that any Protestant should trust you further vpon your oathes, then he would trust a dog with a shoulder of Mutton.

25 They say you teach *b hereticum esse priuatum dominio naturali, Ciuili, Politico*. That an heretike is deprived of all his iurisdiction whether Naturall; Ciuill, or Politike: and *c omni debito obligationis et obsequii*, freed from al debt due by bond or seruice: in so much that the children, and seruants, and subiects of heretikes, owe no dutie to their Parents, Ministers, or Princes: that good wiues need not lie with their husbands. That such as are indebted, need not pay their debts to their Creditors, *d* That keepers of Forts or Towns may surrender them into the enemies hands. And if this bee your doctrine, can you bee angry, If Protestant Princes, and their Subiects, who haue

y Instit. cathol. cap. 45. Nu. 14. impress. valissol. let. An. 1552.

z T. R. in his ouerthrow of pulpit Babels &c. printed 1612. part. 1. chap 4.

a Apud Co. h. læum l. 5. h. l. Hufsiarum.

b Symancha Institut. Cathol. cap. 45. Nu. 28. c Nu. 37.

d Custos arcis, et vas illius liberatur a Domino heretico, cui fidelitatem prom. ferat. ibid.

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e Bell.lib.4.de
verbo Dei non
scripto ca.2.

wines, and children, and seruants, and mony in other
mēs hands, do with you al *ultra Garamantas & Indos.*

26 You^e teach, Sir Priest, That the Word of God is
partly written, partly vnwritten. And the written
word, you call Scripture: the vnwritten Tradition.
Yet you vndertake to proue diuers of your opinions
both by the Scripture, and by Tradition: as for ex-
ample, *Praying to Saints: Praying for the dead: setting
up of Images in Churches: worshipping of Images set up,
&c.* Now I would know with what honestie you can
alleadge Scripture, for that which you say is a *traditi-
on*: or *tradition*, for that which you say you haue
Scripture? Can one and the same thing bee written,
and not written?

f Gretser trac.
de agnosc. scrip.
Canon ca.4.
col. 1888.

27 You brag much of the Church, as though it were
yours onely, and not ours. You^f tell vs, that *infalli-
bilis verbi dei ex Ecclesia testimonio pendet*. The intal-
libilitie of the word of God depends vpon the Chur-
ches testimonie: that the Church is, *Iudex omnium con-
trouersiarum*, ludge of al controuersies. And yet when
we vrge you to deale plainly with vs, and to tell vs

g Idem lib. ci-
tat. tap. 6. col.
1905. & defen.
Bell. lib. 3. c. 10.
To. 1. col. 1450.
4 Baron. Annal
Tom. 6.
5 Epist. ad
Clem. 8. missa
An. dom. 1593
que habet ad
haem tom. 6.
Annal. Baronii.
6 Num. 6.

what you meane by the Church, you³ answeare: *Per
Ecclesiam intelligimus Pontificem Romanū*, by the Church
we meane the Pope of Rome. Now is not this a iest?

28 You⁸ tell vs, that *Clemens 8.* was called by *Gabriel*
Patriarke of Alexandria, *tertius- decimus Apostolorum
gloriosi domini nostri Iesu Christi, et quintus SS. Euange-
listarum*, the 13. Apostle of our Lord and Sauour Ie-
sus Christ, and the 5. Euangelist, and your⁶ Cardi-
nall *Baronius* approues of the Patriarks intitling of
your Pope so. Now I would know, if *Clemens* the 8.
deserued to be called the 13. Apostle, and the 5. Evan-
gelist,

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gelist, why the other *Clements*, and especially *Clements* the first, yea and all the rest of your Popes may not be thought to haue been Apostles and Euangelists?

29 They say, you *burne Incense to your Images*. And if that be so, I would know, why you should not be held Idolaters, seeing to *burne Incense* to a thing hath been held as much as to offer sacrifice vnto the thing. And sacrificing vnto any thing but God onely hath been alwaies reputed Idolatry.

Bell. lib. 1. de sanct. beat. ca. 13.

30 I haue seene a prayer of yours Sir Priest, which as the Rubrick saith, *was shewed vnto S. Austen by reuelation of the holy Ghost*: and of which you giue out, that *who beareth it about them, shall not perish in fire nor water, neither in battaile, nor iudgement, nor shall die sūdaine death, nor be poisoned with venome*. Now this being thus, I desire to know what difference betweene you and *sozgerers*?

Exod. 22. 29.
Aust. de Civ. Dei lib 10. c. 4.
Hor. 2. B. virg. impress. Par. in 4. Anno 1526. fo. 62. 63

31 I am told you commend the Collier, who being asked by the *Diuell* or by a *Cardinall* (some say the one, some say the other) how hee beleued, returned answer, *as the Church beleueth*: and being asked how the Church beleued, replied, *as he beleued*: running still the round, vouchsafing no other answer, but *I beleue as the Church beleues, and the Church beleues as I beleue*. Now if this bee true, I desire to know why the whole pack of you should not be held for *fooles*, *scin? beleefe in grosse*, is but *grosse diuinitie*. Sure I am, *Lactantius* laughed at the *asfoles*, who being asked a reason of that which they beleued, could giue none, but rested in their forefathers iudgements, *quod illi sapientes fuerint, illi probauerint, illi sciuerint quod esset optimum*:

Hofius lib. 3. de autho. it. fac. script. Pigh. Ecclesi. Hierarch. Stapl. Apol. ad Illyricum.

lib. 5. cap. 20. Ad maiorem iudicia confugiunt.

because (forsooth) they were verie wise, and they approved of that which they held, and they knew what was best to be holden: concluding that such did *se ipsos sensibus spoliare, & ratione abdicare*, that is, make fools of themselves.

The last point wherein I desire to bee satisfied by you is, What you are able to reply, vpon the *Iesuite* behalfe, to *Sixtus Quintus*; who couuenting the General of their order before him, and expostulating the case with him, why his Order called themselves *Iesuites*; and receiuing answer, that the people called them so, they themselves not taking that name vnto them, but the name of *Clerkes of the Societie of Iesus*: replied vpon the Generall prettily (to giue the diuell his right) asking, why they durst bee so saucie as to take that vnto themselves, seeing the Apostle witnesseth, that all Christians are called into the society of *Iesus*. Me thinkes, the Popes *Replica*, will admit no *Replica* on the *Iesuites* part. And therefore your *Iesuites* are as faultie in taking vpon them in speciall to be of the *Societie of Iesus*, as if they had refused to be called *Ignatians* of their lame founder *Ignatius*, and scorned the name *Christian*, deriued of *Christ*, as to common: and taken vnto themselves the

name *Iesuite*, of *Iesus*, which yet was held vtterly vnlawfull

a many yeeres before your *Iesuites* were hatched.

FINIS.



W. B. in his
Quodlibet.
pag. 100.

1. Cor. 1. 2.

a Lyndwood
Constitut. pro-
uincial. lib. Tit.
de Consue-
tudinibus
antem.

